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1953

A BRIEF SKETCH

OF THE EFFORTS OF

PHILADELPHIA YEARLY MEETING

OF THE

Religious Society of Friends,

TO PROMOTE THE

CIVILIZATION AND IMPROVEMENT

OF THE

INDIANS;

ALSO, OF THE

PRESENT CONDITION OF THE TRIBES

IN THE

STATE OF NEW YORK.

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PUBLISHED BY DIRECTION OF THE INDIAN COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS.—1866.

PHILADELPHIA:
FRIENDS' BOOK STORE, No. 304 ARCH STREET.
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At a meeting of the Committee of Philadelphia Yearly Meeting for the improvement and civilization of the Indian Natives, held Eighth month, 22nd, 1866:

A brief sketch of the efforts of Friends of Philadelphia Yearly Meeting to improve the condition of the Indians; and also of the present situation of the tribes in the State of New York, having been prepared and submitted to us, it was read, and being approved, it is directed to be printed for general circulation.

Signed on behalf and by direction of the aforesaid Committee;

THOMAS WISTAR,
Clerk.

NOTE.—The following pages have been drawn up chiefly with a view of conveying to the members of Philadelphia Yearly Meeting of Friends, the interesting information respecting the present condition of the Indians in the State of New York, derived from the Report of a deputation appointed to visit them by the Indian Committee of this Yearly Meeting. It is published in the hope that it may increase the interest of Friends in the welfare of this people, who have strong claims on our sympathy and kindness.

As it will be likely to come under the notice of persons not members of our Society, it seemed necessary to give a short sketch of the rise and progress of the concern in Philadelphia Yearly Meeting, for the welfare of this people.

It is proper, however, to state that this concern was by no means limited to Philadelphia Yearly Meeting. It pervaded the whole Society in England and America. Friends in England contributed a large amount to aid it; and we believe almost all the Yearly Meetings of Friends on this continent have Standing Committees engaged in the prosecution of this benevolent work, among different tribes of Indians; and carrying on their labors upon the same pacific and Christian principles.

At a meeting of the Committee of Philadelphia Yearly Meeting for the improvement and civilization of the Indian Nations, held Twelfth month 20th, 1878.

The pamphlet entitled, "A Brief Sketch of the efforts of Friends," &c., published by this Committee in 1866, having been out of print for some years, and some inquiry continuing to be made for it, it is thought it may now be timely to reprint an edition of it.

Taken from the Minutes.

GEO. J. SCATTERGOOD, *Clerk.*

A BRIEF SKETCH, &c.

From the earliest period at which the Religious Society of Friends had intercourse with the Indians, it has been their endeavor to treat them with kindness and justice, to guard them against the imposition and fraud to which their ignorance exposed them; to meliorate and improve their condition; and to commend the benign and heavenly principles of the Christian religion to their approval and acceptance by an upright example consistent therewith.

Such were the motives which actuated William Penn in the settlement of Pennsylvania. In a letter addressed to the Natives before his arrival in America, dated, "London, the 18th of the Sixth month, 1681," he says;

"I am very sensible of the unkindness and injustice that have been exercised toward you by the people of these parts of the world, who have sought themselves, and to make great advantages by you, rather than to be examples of goodness and patience unto you; which I hear hath been matter of trouble to you, and caused great grudgings and animosities, sometimes to the shedding of blood, which hath made the great God angry. But I am not such a man, as is well known in my own country. I have great love and regard towards you, and desire to gain your love and friendship by a kind, just and peaceable life. The people I send are of the same mind, and shall in all things behave themselves accordingly; and if, in anything, any shall offend you or your people, you shall have full and speedy satisfaction for the same, by an equal number of just men on both sides; that by no means you may have just occasion of being offended against them."

The early emigrants to Pennsylvania were chiefly members of the Religious Society of Friends, and entertained the same pacific and benevolent feelings as their Governor. Though coming into a wilderness country, inhabited only by Indians, they brought no warlike weapons—they built no forts, had no soldiers, or military defence of any kind, but relied solely on the protecting care of that Almighty Being who can control the hearts of all men, and stay the hand of violence and outrage. Their humane and Christian treatment won the hearts of the Aborigines, and a friendship was established which has been transmitted from generation to generation to the present day.

Laws were enacted to prevent defrauding them—care was taken that they should be fairly compensated for furs, game, &c., brought for sale, and that they should be charged no more than the current market price for what they bought; that if "any man, by any ways or means, in word or deed, should affront or wrong an Indian, he should incur the same penalty of the law, as if he had committed it against a fellow planter;" that if a dispute arose between an Indian and a white man, six men of each description should constitute a jury to settle it—and that "the Indians should have the same liberty to do all things relating to the improvement of their grounds and providing sustenance for their families, that any of the planters enjoy."

The effect of these wise and just enactments was most favorable, and secured the confidence and good will of the Indians, who treated the settlers with great kindness and often ministered to their wants when destitute of food.

On the 14th of 10th month, 1682, William Penn made his celebrated Treaty with the Natives, under the Elm tree at Shackamaxon. He and his friends, without any instrument of war or defence, met the vast assemblage of chiefs and warriors; and in a few brief sentences he unfolded to them his views and feelings.

"The great Spirit, said he, who made you and me, who rules in heaven and earth, who knows the innermost thoughts of man; knows that I and my friends have a hearty desire to live in peace and friendship with the Indians, and to serve them to the utmost of our power. It is not the custom of me and my friends to use weapons of war against our fellow-creatures, and for this reason we have come to you without arms. Our desire is not to do injury and thus provoke the great Spirit, but to do good. We are now met on the broad pathway of good faith and good will, and no advantage will be taken on either side, but all is to be openness, brotherhood and love."

This was not a mere flourish of smooth words,—The Governor and his friends meant what they said, and proved it by their actions. Though he had bought the province of King Charles, he paid the native proprietors a price for it which was entirely satisfactory to them; the terms of the compact which was to unite them in mutual good offices were settled and ratified, and the chiefs were so touched with the fairness and benevolence of Friends that they solemnly declared "they would live in love and peace with Onas and his children so long as the sun and moon shall endure."

So faithfully did they keep this promise, that, in no instance, amid all the wars and bloodsheds which followed the withdrawal of Friends from the government of the Province, was the life of a single member of the Society taken by them.

Nor did the Governor and his friends confine their efforts to improving the temporal condition of the Indians. In his petition to King Charles for the grant of the Province, William Penn states that "he had in view the glory of God by the civilization of the poor Indians, and the conversion of these Gentiles, by just and lenient measures, to Christ's kingdom." For this end he and many of his brethren labored among them in the ministry of the gospel, as they felt the Holy Spirit to lead them into the service.

George Fox writing to Friends in Pennsylvania and West Jersey, says,

"Let them, [the natives] know the principles of Truth, so that they may know the way of salvation, and the nature of true Christianity, and how Christ hath died for them."

Again, "All Friends everywhere who have Indians or Blacks are to preach the gospel to them, and to other servants, if you be true Christians." "And also you must instruct and teach your Indians and Negroes and all others, that Christ by the grace of God tasted death for every man, and gave himself a ransom for all men, to be testified in due time, and is the propitiation, not for the sins of Christians only, but for the sins of the whole world."

In other of his Epistles he enjoins this care; and in 1685 it engaged the attention of the Yearly Meeting of Friends of Pennsylvania and New Jersey; and about the same time one of its constituent Quarterly Meetings appointed a number of Friends "to instruct the natives in the principles of Christianity and the practice of a true Christian life."

At different periods after this, the welfare and improvement of various tribes and bands of these people claimed the care of the meetings of Friends: Large sums of money were contributed for their benefit; at

their solicitation and with the approval of the government, members of the Society attended treaties held with them, and endeavored to promote pacific and kindly feelings; and as the settlements of the whites more and more circumscribed the hunting grounds of the Indians, Friends labored to direct their attention to farming as a source of supply, instead of the precarious results of the chase, furnishing them with seeds, agricultural implements, saw-mill irons, and other facilities for a more civilized mode of life.

These labors of love, proceeding from a spirit of true Christian sympathy with the poor and declining class of their fellow-men, increased and strengthened the interest felt in their welfare; and in grateful recollection of the kindness shown by them to our forefathers, when few in number and pressed by want, Friends believed it right to adopt and carry into effect some more systematic and permanent plan for meliorating the condition of some of the bands of Indians whose locations were most contiguous or accessible.

The celebrated Chief Corn Planter addressed a letter to Friends of Philadelphia in the year 1791, of which the following is an extract, viz :—

Brothers; The Seneca Nation see that the Great Spirit intends they should not continue to live by hunting, and they look round on every side and enquire, "Who it is that shall teach them what is best for them to do? Your fathers dealt honestly by our fathers, and these have engaged us to remember it. We wish our children to be taught the same principles by which your fathers were guided.

"Brothers! We have too little wisdom among us, and we cannot teach our children what we see their situation requires them to know. We wish them to be taught to read and write, and such other things as you teach your children; especially the love of peace."

In 1793 a Chief of the Delaware Nation addressing some Friends who visited them said;

"Brothers! We are glad and rejoice in our hearts to see our brothers, the Quakers, speaking before us. We feel the grace that is in your hearts conveyed to us; and we wish to be of the same religion, but we are poor and weak, and not capable of judging for ourselves. We hope you will have pity on us and instruct us how to gain a more comfortable living—And also how we may come to obtain everlasting happiness. When we think of our poor children our hearts are affected with sorrow. We hope you will send us teachers."

Addresses of similar import were received from other tribes or bands, some of them alluding in pathetic language to the long continued and unbroken friendship between Friends and the Indians from the days of William Penn, and showing their reliance upon the Society to aid them in their increasing difficulties.

In the year 1794 a treaty with the Indians was held at Canandaigua, in New York, by Timothy Pickering, Commissioner of the United States, which was attended by four Friends, whose company was requested by the Natives and officers of Government. During their stay there the Friends were visited by Sagareesa (the Sword Carrier) a noted Chief of the Tuscarora Nation, who expressed to them his desire that some young men of the Society might come and live among the Indians to instruct them. The suggestion took hold of the minds of Friends, and in making Report of their embassy, they feelingly alluded to the increasing difficulties which were pressing upon the Indians, and the desirableness of adopting some mode by which the Society could effectually benefit and relieve them.

Actuated by the universal love of the gospel, which knows no distinction of nation or color, but seeks the

welfare and happiness of all, the Yearly Meeting of Friends of Philadelphia, held in 1795, appointed a Standing Committee to endeavor to promote the civilization and improvement of the Indians, which entered at once upon the discharge of its philanthropic duties, and has been continued by successive appointments to the present day.* Large sums of money were con-

* The following extracts from the minutes of the Yearly Meeting will show the feelings which prevailed in that body, viz;

"Thirtieth of 9th month 1795;

"The interesting concern under which this meeting from time to time in years past has been exercised, and wherewith the minds of many brethren have been so deeply affected, in relation to the former and present condition of the Indian Natives, and with reference to events and occurrences respecting them through a long course of years, being now in a solid manner revived and spread with life over the meeting; to give the subject more fully that weighty and deliberate consideration its importance calls for, the following Friends are named, and also to report their sense whether a fund might not be fitly appropriated for the desirable purpose of promoting the civilization and well-being of the Indians; viz: (here follow the names of forty-three Friends appointed upon the committee.)

"Second of 10th month. The Friends appointed on the concern of this meeting relative to the Indian Natives, produced their report thereon, which being read and considered, is united with; being as follows; viz:—

"To the Yearly Meeting now sitting; The Committee appointed on the interesting concern for promoting the welfare of the Indian Natives, report, that at several meetings, in which we have had the company of divers concerned brethren not particularly named to the service, we have deliberately considered this important subject, which has for a series of years deeply exercised the minds of many Friends, and been latterly revived in the Yearly Meeting with increasing weight. Our minds have been measurably drawn into sympathy with these distressed inhabitants of the wilderness, and on comparing their situation with our own, and calling to grateful remembrance the kindness of their predecessors to ours, in the early settlement of this country; considering our professed principles of peace and good will to men; we are induced to believe with much unanimity, that there are loud calls for our benevolence and charitable exertions, to promote among them the principles of the Christian Religion, as well as to turn their attention to school-learning, agriculture and useful mechanic employments, especially as there appears in some of the tribes a willingness to unite in endeavors of this kind. We believe that this end may be much promoted, under the Divine blessing, by a recommendation from this Meeting to the several Quarterly Meetings, that a liberal subscription be set on foot, and a fund raised, to be under the direction of a special committee to be appointed by the Yearly Meeting, in order

tributed by Friends in America and England, measures were taken to ascertain the condition of different tribes and bands of the Aborigines, and how they could best be aided; and though frequent donations were made to some at a distance, of farming implements, blacksmith's and carpenter's tools, mill-irons, seeds and articles of house use, yet it became evident that the benefit of these was much lessened or soon lost for want of instruction in their use from some skilled hands, who should reside among them.

Efforts were promptly made to obtain such persons, and the consent of the United States Government for their residing among the Indians applied for and cheerfully granted; and Timothy Pickering, then Secretary of State, addressed a letter of introduction to the Natives in which he says;

Brothers! I have the great pleasure to inform you that your good friends, the Quakers, have formed a wise plan to show your young men and boys the most useful practices of the white people. They will choose some prudent good men to instruct them. These good men will do this, only from the love they bear to you, their fellow-men and children of the Great Spirit, whom they desire to please, and who will be pleased with the good they do to you.

"The Quakers, and the good men they employ, will ask nothing from you; neither land, nor money, nor skins, nor furs, for all the good they will render you. They will request only your consent and the attention of the young men and boys, to learn what will be so useful.

that these pious purposes may be carried into effect as early as practicable, and the apparent friendly disposition of our Government towards this desirable object improved. And, conceiving that this subject is of sufficient magnitude to claim the attention of our Religious Society in different parts of this Continent, we think it may be useful to embrace the substance of this concern in the Epistles to the respective Yearly Meetings."

A committee of twenty-nine Friends was accordingly appointed, which met on the following day, and took immediate measures for carrying into effect the recommendations contained in the foregoing Report, as well as for promoting in other ways the Christian concern of the Yearly Meeting.

"Brothers! If this first attempt succeed, the way will be open in which your young people may learn other useful practices of the white people, so as to enable them to supply all their own wants, and such as choose it, may learn to read and write.

"Having thus explained to you the plan of your friends, the Quakers, I conclude with heartily recommending it to your adoption, as better calculated to procure lasting and essential benefits to your nation, than any plan ever before attempted."

In the spring of 1796 three young men, members of the Society of Friends, commenced their benevolent labors among the Stockbridge and Oneida Indians in New York; and in two or three years had the satisfaction of witnessing improvement in their condition. Instruction and aid were also given to other bands in that State and though their progress in civilization was very slow, yet the favorable changes produced were an inducement to persevere. Having so far improved as to be capable in good measure of going on themselves, Friends of Philadelphia thought it best to withdraw from the settlement; and these Indians, with others in that State, were afterward kindly and very usefully cared for by Friends of New York Yearly Meeting.

Early in the year 1798, three young men (Friends) went to the settlement of Corn Planter, a Seneca Chief, situated in the north-western part of Pennsylvania, near the New York line, and being furnished with suitable implements, began farming among the Indians.*

* The descendants of Corn Planter still own and reside upon this tract which is about a mile square. It was granted to him by the State of Pennsylvania, in consideration of his fidelity and services to the American cause, during the war of the Revolution. Some years ago, a part of his heirs having as was alleged contracted debts to the traders, gave a lien on their right in the land, and the whole was likely to be sold from his descendants. In their distress they applied to Friends for advice and aid, and after careful examination of the circumstances, the alleged debt was paid, and the land continues in the occupancy of the Indians.

Their example of patient industry and judicious management gradually wrought upon the minds of the natives, so that they listened to the counsel given them to try living by cultivation of the land rather than by the chase. Slowly they came into it—the men sharing in the labors of the field, instead of leaving all to the women—better houses were built, and provision made in summer for the supply of food and fuel during the rigors of winter.

Believing it best not to occupy the land of the Indians, a tract was after some time bought by Friends, adjoining the Allegheny reservation in New York, and buildings erected on it, including a saw and grist-mill, where the grinding and sawing for the natives were done without any charge. The abundant supply of food obtained from the farm and stock under the care of Friends, had a stimulating effect upon the natives; cultivation of grains and potatoes, and the raising of horses, cattle and hogs, increased, so that the industrious and managing ones were generally well supplied.

Having by patient, gentle and persevering labors witnessed the favorable commencement of agricultural improvements, the attention of Friends was turned to bettering the condition of things within doors, and endeavoring to promote cleanliness, household economy, and the orderly and methodical management of domestic affairs. To these ends, the presence, instructions and example of women skilled in such matters were necessary. Influenced by feelings of Christian benevolence, a number of female Friends, at different periods, sacrificed the comforts and associations of home, and devoted their time and energies to instruct the Indian women in the various domestic arts of civilized life, the beneficial effects of which have gradually become strik-

ingly apparent. One of these, whose valuable labors have extended at intervals over a period of many years, and who lately closed a residence of several months at the settlement, writes under date of 6th month 7th, 1866, in the following encouraging language, viz:

"I am comforted in visiting the Indians this time, and feel there is cause of thankfulness that the Lord has opened the hearts of the Indian women so generally to attend to what has been told them in regard to keeping better houses, and not taking offence. When I first saw them there were only a few clean houses. Now, the clean ones quite outnumber the untidy ones. It was a very usual thing to find their houses not swept, the dishes not washed and the beds not made. I think I have not found more than two of this description during my being here this time, and in both these cases the women were in poor health."

Much of the benefit derived from the labors of these benevolent females was produced by their visits to the houses of the Indians, the kind interest manifested in their welfare, the practical instruction given them in domestic duties, and the gentle but persevering endeavors to induce the Indian women to follow the example set before them.

The establishment of schools for the instruction of the young, was an object of early attention, and they have been continued for more than half a century, and trained up many in a knowledge of the elementary and some higher branches of a practical English education. In these schools the Holy Scriptures were daily read, and care taken to inculcate sound moral and religious principles. Experience, however, disclosed the fact, that day-schools, permitting the pupils to return at evening to the habits and associations of home, where there was little discipline, and sometimes injurious examples, and to spend there the first day of the week,

and those days on which no school was held, were less favorable to steady progress in moral improvement and in civilization, than boarding schools.

This conviction led to the opening of such a School on the farm belonging to the Society, adjoining the Indian Reservation on the Allegheny River, where the efforts of Friends had long been chiefly made. The building accommodates about twenty native pupils, chiefly females, who are under the care of a family of Friends. Beside literary instruction, they are taught habits of industry, order and cleanliness, the girls employed in housewifery, the boys in gardening, cutting wood, care of stock, &c. There is daily reading of the Bible and other religious books, and a meeting for Divine worship is held every First and Fifth-day.

This method of educating the young people is found to be more effective and satisfactory than any other that has been tried. Although the attendance of day scholars is not encouraged, yet a few whose parents live very near are admitted.

One of the great difficulties to be met in promoting the improvement of the Indians is their fondness for intoxicating liquors. Against this evil, Friends have from their first intercourse with them earnestly contended, and with a degree of success which encourages to perseverance in the good work.

The long continued kindness and care of Friends toward them, the patient and persevering labors of those who resided among them, to instruct and assist them, and the large amount of money expended for their benefit, raised in the minds of some of the Indians a doubt whether all this could be done without the expectation of receiving some equivalent. Though Friends often assured them that they had no such

thought, yet some evilly disposed persons from time to time persuaded them that by and by Friends would present a claim against them, and take their land as a compensation for the services rendered. For a time this idea seemed to take possession of their minds; but the reiterated declaration of Friends to the contrary; the absence of any such claim, after the lapse of so many years, and an official document drawn up and duly signed and delivered to the Nation, disavowing any such design, and declaring that they would never make such a claim, eventually overcame and removed the suspicion.

The Indian is susceptible to the influence of kindness, is open to conviction and persuasion when enforced by a constant Christian example; but resents coercion, harsh and unjust treatment and upbraiding language. The want of a proper appreciation of these facts will explain the little success which has attended many well meant plans for meliorating their condition, and most, if not all, the troubles which Government has had in dealing with them.

After steadily persevering for more than 60 years in their endeavors to benefit the natives, though their progress has been slow, as it was only reasonable to expect it would be, Friends have the satisfaction to see a great change wrought in the comforts and civilization of several Bands of natives which, at different periods, have partaken of their care. The imperfect shelter of a cave or of a bark or pole wigwam has given place to comfortable frame or log houses, often two storied, with window shutters, and some of them painted, with the yards neatly inclosed; suitable furniture has been introduced where before there was little or none—meals are regularly and decently cooked

and served up, and disgusting filth of person and dwelling has disappeared, while food and clothing are procured by their own industry. Many read and write and understand other elementary branches of learning, and some of both sexes have taught with credit public schools in the neighborhoods where they reside, at which white as well as Indian children are educated.

The Legislature of the State of New York has pursued a wise, humane and liberal course toward the Indians, and extended over them its protecting care. The laws provide that no purchase or contract for the sale of Indian lands, shall be valid unless made under the authority and with the consent of the Legislature.

They authorize the appointment every two years of an Attorney to represent the Indians, whose salary shall be paid by the State. Every person who sells spirituous or intoxicating liquors to an Indian, is deemed guilty of a misdemeanor, and on conviction is liable to a fine of not less than $25, nor more than $50, and to imprisonment. Every person receiving a pawn or pledge for such liquor from an Indian forfeits ten times the value of the article so received. Every person trespassing on Indian lands is liable to a fine of $25 for every tree cut therefrom.

Indians may lawfully purchase, hold and convey land in the State, in the same manner as white persons. The several tribes and bands of Indians may, by the acts of their respective governments, divide the land within their reservations, so as that it shall be held in severalty and fee simple. No land thus partitioned shall be alienable by the grantee or his heirs for 20 years; but may be divided among the heirs of those who die; and shall not be subject to any lien or incumbrance by mortgage or otherwise.

The Superintendent of Public Instruction is charged by law, with providing for the education of all Indian children, an enumeration of whom is made annually, and the cost of their schooling is defrayed out of the funds of the State, as are also the cost of building and repairing the school houses, and furnishing them with all the appliances for teaching; leaving to the Indians only the expense of fuel. The schools are kept open about 36 weeks in the year, and the best teachers are sought for.

The interest felt in the welfare of the Indians, so long the objects of attention and care to the Society, induced the Committee appointed by the Yearly Meeting of Friends of Philadelphia to promote their civilization and improvement, to depute a part of their number in the autumn of 1865 to visit the different tribes and bands in the State of New York, and ascertain their condition, &c. The following address, drawn up and signed by the Committee to introduce their brethren to the Natives, will more fully explain the objects of the visit—viz:—

From the Indian Committee of the Religious Society of Friends in Philadelphia;

To the several Tribes and Bands of Indians in the State of New York.

Brothers! It is known to some of you that many years ago our fathers in Philadelphia, influenced by love to your people, labored to promote their welfare, to encourage them in adopting and improving in the various arts of civilized life; and to induce them to live moral and religious lives, agreeably to the blessed precepts and principles of the Christian religion.

Brothers! They committed to their children this religious concern for the welfare and improvement of their Indian breth-

ren ; and though it is long since we have visited some of your settlements, we feel interested in your improvement both in temporal comfort, and in the things which relate to your happiness in the life to come.

Brothers ! The kind and Christian feelings we cherish toward you, have induced us to choose some of our beloved Friends to inquire how you are faring; and what progress you are making in cultivating your lands, in improving your houses, in giving your children a good education, both at home and at school ; and in striving to lead moral and religious lives. [Here follow the names of the deputation.]

Brothers; Some of these will probably visit your settlements. We ask you to receive them with open hearts, as men who desire to promote your welfare and happiness. They come to you in love : receive them as your brothers ; listen to their counsel, and gladden their and our hearts too, by earnestly striving to follow it.

Brothers ! We commend them to your kind attention and bid you farewell.

Philadelphia, 9th Month 15th, 1865.

SAMUEL COPE, per order.
JOSEPH ELKINTON,
DAVID ROBERTS,
THOMAS EVANS,
EBENEZER WORTH,
RICHARD B. BAILY,
JOSEPH SCATTERGOOD,
AARON SHARPLESS,
SAMUEL MORRIS,
THOMAS WISTAR,
SAMUEL BETTLE.

From a very interesting report of their visit, made by the deputation, the following is condensed:

Seneca Indians on the Allegheny Reservation.

The Indians residing on the Allegheny River, in the State of New York, occupy a reservation which extends about 35 miles along its course, of an average width of a little more than half a mile on each side of it, and estimated to contain 42 square miles equal to 26,680 acres. The bottom land is of good quality, though liable to floods, and is mostly under cultivation ; the hill

land lying further from the river, is mostly in timber, and is inferior in fertility. Some of the farms are pretty well fenced and cultivated.

According to a census report for 1865, the estimated wealth of this Band is $60,000; they have 54 frame houses, 30 log and 62 of plank, and 13 not described. The land cultivated is put down at 2,436 acres, and the products are stated to be 174¾ bushels of Wheat, 6,260 bushels of Corn, 329 of Rye, 4,779 of Potatoes, 47 of Turnips, 434½ tons of Hay, and 635 lbs. Maple Sugar. Their stock comprises 84 Horses, 377 Cattle, 289 Swine and 55 Sheep.*

For a number of years the population has been gradually increasing, and at the last census there were 898, of whom 426 were children, and the Superintendent of Public Schools reports that 356 of these are between 4 and 21 years of age. The number of families is about 180. There are six schools on the Reservation; beside Friends' Boarding School on their farm adjoining it. The six schools are organized under the care of the State Superintendent of Public Schools, and are supported from the State funds.

At a council held by the deputation with these Indians, one of their leading men said:

"We are thankful that our Friends, the Quakers, are here. We remember their feelings toward us, and believe they have the greatest desire for our welfare. It is a long time back that this interest in us began, and it still exists. Your forefathers began it, and it is still felt."

* The Census taken in 1865 under the authority of the State of New York differs in some respects from the one taken by the Indians, under the direction of the United States Agent, for paying their annuities. This arises in part from the different modes pursued in the enumeration, and occasions some discrepancy in the returns. In making up the statements for the present purpose, both have been examined, and it is thought the numbers given are nearly accurate.

The deputation made addresses to the natives, pressing upon them the importance of industry, of clearing and fencing their land, keeping their houses in good repair, of sending their children regularly to school, and and to avoid most scrupulously the use of intoxicating drink, and resorting to places where they would be tempted to take it. Their attention was also called to the large number of white people who occupy their lands, partly attracted thither by the two Rail Roads which run through them, and the depots erected there; and the danger of their ultimately losing the control or being dispossessed of them. They were also reminded of a written address which had been presented to them in the previous year by a deputation from the same committee, in which, beside treating on the subjects above alluded to, the following remarks were made, viz:

Brothers: Your old friends, the Quakers, continue to meet in council at Philadelphia, to confer together respecting the welfare of their red brethren, for they still love the Indians, as their fathers did your fathers. They have, therefore, sent us to visit you. We have been up and down upon your reservation, and have seen many of your people in their own houses.

Brothers: When the Great Spirit first put it into the hearts of our fathers, many years ago, to seek to do your fathers good; they found them living in wigwams; they were clothed in blankets and skins; their chief food was what they got by hunting and fishing, and there was often much want among them. They had little or no land cleared; they owned no cattle, horses or hogs. There were no schools for their children, who were growing up in idleness and ignorance. One of your old Chiefs once said, he used to spend the winter in the woods hunting, sell his skins in the spring, buy whiskey with the money and push it up the river in a canoe to his home, where the Indians would congregate until it was drank up.

"Now many of you live in very comfortable frame houses, which are furnished with beds, chairs, stoves, &c. You raise various crops on which your families live through the year, be-

sides owning many cattle, horses, farm tools, &c. There are now also good schools, at which your children may learn much that is useful for them to know."

"Some of your people are living upon places that are well cleared of timber and under-brush—they have put good fences around them, planted orchards, and are raising good crops and good stock. These are thrifty men; and we find they mostly send their children to school, and bring them up to help them on their farms, and so they become industrious and useful when they grow older."

After alluding to the less thrifty and careful class, and touching on some of the vices often prevalent among Indians, the address proceeds:

"Brothers: There is another thing which has given us sorrow. It is to see many marry when very young. We have seen girls not more than fifteen or sixteen years old, the mothers of children. This is wrong. They ought to go to school, and learn how to keep their homes clean and comfortable before they think of having families. And young men should have a house and some land cleared, and be in a way to make a living, before they marry, so that they may be able to support their wives. If this care was taken on both sides, we believe there would not be so many separations between husband and wife, as we hear of,—for these should feel nothing but love toward each other, and nothing but death should part them. We find also that some marry who are nearly related. This is not good; because the children of near relatives are apt to be feeble, both in body and mind.

Brothers: We believe that many of the evils we have mentioned come from a want of care on the part of parents, who ought to feel that if children are entrusted to us, it is displeasing to the Great Spirit when we do not train them up to do what is right. In order for this, we must first set them a good example ourselves. You should teach them to be obedient when very little, and diligent in all they do. As they grow older, most of the boys should learn to farm, and some to be wheelwrights, carpenters, blacksmiths, &c. Let these settle on the reservation, and let the Indians encourage those who have learned trades by giving them employment." "We feel that more concern for your children's best welfare is much wanting among you."

"Brothers: We desire you may daily look to the Great Spirit for help to enable you to do those things that are well pleasing in his sight, for He alone can give you strength to do so. See that your young women are educated, and when they marry, let them do it as in the sight of God; for marriage is a holy thing.

"It would rejoice our hearts and those of your brothers, the Quakers of Philadelphia, to see you in earnest to improve your condition, and this would also be pleasing to the Great Spirit, who would bless and prosper you in the work."

In reply, an influential Indian remarked:

"We have paid close attention to what you have said. What you have told us we will consider. In no other way but that you have pointed out can troubles be avoided. Our venerable Friend [one of the deputation who had addressed them] some of us are well acquainted with. Forty years and more ago he came among us. [He lived among them many years, and labored for their improvement.] The advice he has given us today is known by some of our old men to be the same he gave long ago. We think from that time we have been gradually progressing. We have meetings among ourselves; and some of our people endeavor to turn our attention to being industrious and moral, and encourage us to do right. We have different denominations among us, but the good men who give advice speak the same language and encourage us to be good. We believe the older men who have families teach their young men to be industrious, and work the little land we have left. We are desirous to follow your advice. We will endeavor to bring up our children for their best welfare, and to educate them."

It is proper to observe here, that some years ago, the Seneca Indians abandoned the old government by chiefs, adopted a Constitution by popular vote, and a new form of government by officers duly chosen by the people, and with laws made by representatives. The United States Government and that of New York have recognized and sanctioned this government, but some of the Indians have always stood opposed to it. In reference to this

subject, the speaker, who was one of the dissentients, went on to say:

"Many years our leading men were united in one mind to encourage the people to do right; and this continued until not long since, whon our people became divided; one party proposing a new government, thinking to promote their welfare. And when they adopted it, we came to see that it was not sufficient to make our people enlightened and happy. Our condition is not such as to enable us to carry the heavy expenses of the new Government; and it has become a necessity to lease out our lands to raise the money, and we have accordingly leased them from the Great Valley Creek this way. At Salamanca, [where the Depot is] the lots have been let until it is quite a city. After that they leased another piece of land, where there is to be a Depot, and there are now many houses upon it. Another piece of land at Valley Creek was leased a few days ago by the new Government. The officers allege that we are poor, and that it is necessary to do it. It is my belief that we shall never get those lands back again, for we have no money to pay for the improvements put on them. These proceedings are exhausting our territory. There is a division in sentiment and feeling among us about this new Government, one party holding to it, and the other wishing to abolish it, and we do not know what the result will be."

Another Indian said:

"I am grateful to see you, the Quakers, among us. You are kind to us. I would like you to know that I oppose parting with our land. It is the act of the educated men, at least in many instances. I have been present when lands were leased, but I never took any money for it. I will never do so. I will use all my influence to prevent the disposing of our lands. I will try to receive the benefit of your advice."

Other Indians expressed their thankfulness for the advice given them, and at the close of the council much cordial satisfaction with the interview was evinced.

The situation of these Indians along the border of the river where much rafting of lumber is carried on,

in which they engage; the Rail Road Station, located upon their lands, as well as some manufactories; draw around them a large white population, many of whom are of low moral character, and expose them to corrupting examples and associations, and present temptations which they have not firmness to resist. The prospect of receiving high wages for rafting or other labor induces them to neglect farming, places them under great exposure to partake of intoxicating liquors, in paying for which wages are soon squandered and morals debased. These causes retard the progress of improvement, and, in some cases, frustrate the efforts for their benefit—yet, in view of their exposed and unfavorable location, their weakness and ignorance, they present strong claims upon the sympathy and continued watchful care of Friends, which have produced very beneficial results and should lead us to persevere.

Senecas on the Cattaraugus Reservation.

Next to those on the Allegheny River, this Band partook most largely some years ago of the assistance of the Society of Friends, and a number of the more enterprising and industrious removed from Allegheny and are settled on this reservation. The land lies along the Cattaraugus Creek, in Erie, Cattaraugus and Chatauque Counties, New York; is fertile and well adapted to farming, and a large part of it is cleared and fenced, and some of the farms are well cultivated. There are 21,680 acres with a population of 1650, of whom 781 are children, and 577 of these are reported of an age to go to school. They have 43 frame houses, 103 log, 103 plank and 15 shanties.

The estimated worth of the Band is put down in the census at $85,000. There are represented to be 4962¾

acres of land under cultivation, and the crops to have been in 1865, 3082 bushels of wheat, 12,363 of corn, 82 of barley, 11,104 of potatoes, and 759 tons of hay. They made 972 pounds of sugar. They had 285 horses, 907 cattle, 424 swine and 24 sheep.

Many of the dwelling houses are good, commodious buildings, comfortably furnished; and the grounds around some of them are neatly laid out. The whole appearance of the thickly settled portion indicates a thriving, industrious community.

On this Reservation and at Allegheny, there are places of worship comfortably furnished. Those at Cattaraugus are quite expensive structures, capable of seating some hundreds of persons. They are occupied by Presbyterian, Methodist and Baptist congregations. A Council-house has recently been erected at Cattaraugus by Indian mechanics, at a cost to the Nation of $2,500.—There is also an Orphan Asylum, with accommodations for fifty or sixty pupils. It was established as a home for the protection, care, and education of orphans and destitute children from any of the Indian tribes located in New York. It is conducted in an economical, yet efficient manner; the children being required to assist in the work of both farm and family. It is managed by trustees, six of whom are Indians and six are whites. The cost of the building was mostly defrayed by appropriations of the Legislature of New York, although assistance was derived from private sources. An appropriation is made annually for its support by the State Legislature, also by the Indian Department of the United States; the remainder of the annual expenses are principally defrayed by individual contributions. An Agricultural Society is sustained at Cattaraugus, composed of members from various tribes.

Its annual fairs are represented as being well attended; and its exhibitions of cattle, produce, &c., very creditable.

In the report of their visit to this settlement the Deputation say:—

"We occupied the principal part of a day in visiting at their homes the Indians who do not profess Christianity. As a class they are not so comfortable in their houses, nor as prosperous farmers as those who have been educated and joined Religious Societies. We saw numerous evidences on the Reservation of the improvement the Indians have made, and many of them manifest a desire to adopt plans for their further progress.

"The Orphan Asylum was found in a prosperous condition. The applicants are more numerous than can be accommodated, and arrangements are being made to enlarge the establishment, which will probably be completed in a few months. The children appear clean, healthy and very contented. Their performances in school were quite as good as are generally found among white children. The teacher seemed very much interested in the welfare of her pupils, and to be performing her duty conscientiously.

"The school taught among those who were formerly opposed to education is also in a prosperous condition, and since our visit the number of scholars has increased to 35 in regular attendance, and 10 or 12 who come less steadily. The teacher writes, 'Fathers and grand-parents come on stormy days, and bring their little ones on their backs, and others come with double teams and take home loads of children when the weather is bad.' This teacher occupies an apartment adjoining the school room, cooks for herself, and is quite alone at night, though the school house is in a solitary situation a quarter of a mile from the nearest dwelling. She manifests much disinterested and self-sacrificing concern for the welfare of the children. There are eight schools on the Reservation, supported by funds from the State."

Two Councils were held with the Indians. The first was at the Council House with those who have not embraced Christianity. The deputation encouraged

them to clear up and cultivate their land, to be industrious, give their children education, to avoid intemperance, &c.

One of the Indians replied :—

"Brothers; You have informed us that many years ago your ancestors made an alliance with ours. You have read to us a communication from the Friends in Philadelphia, and we are persuaded that those who signed it have the same love for us that their forefathers had for our forefathers.

"The Great Spirit has made everything under the canopy of Heaven; all things that benefit us and all that we enjoy.

"Brothers; We believe in this; and we are aware that it was the far-seeing of your ancestors that gave us the same advice that you have given us this day.

"Brothers; The Great Spirit has left his thoughts on paper, so that people may read them and know what has been done. It is this which has brought about civilization, and it was this that your forefathers saw, and because they saw it they wanted us to adopt it. This has made this Nation so great as it is; and it is this which made you so wise in giving us counsel. Our ancestors had not this great civilization. We refer back to the time when your ancestors and ours made friendship. You know how dark they were. We have been educated by those who were dark. You were taught by your ancestors who were civilized. The Great Spirit loves all alike, and you should overlook these short-comings among us. It may appear to you that civilization is making slow progress among us. But you must know that our fathers left no civilization to us,—what you see we have made ourselves. The Great Spirit has blessed you—your people received civilization many years ago, and it was easy for you to adopt it, for your forefathers were civilized. We want you to have compassion on us. We hope that some day your efforts will be crowned with success by our people being civilized.

"Now in reference to the little Reservations of land that have not been taken from us. These came not from man. Our young people are told they should love their land, and cultivate it in order that they may get provision for their families. We instruct our young people that they should not consent to

part with the land, but that it should be retained among us forever for our children, and for our children's children. We are all united in this, and we want to make improvements. We have not forgotten that your fathers were kind to our fathers—we thank you for your advice, and for your encouragement. We will take care that word shall be furnished to our people, and our children sent to school promptly, so that they may learn to speak the English language. We trust our promises will be fulfilled, and that when done with this world we shall all meet in the world to come."

An aged Indian, and formerly a Chief, remarked :—

"I have thought over all the advice you have given us, and I sincerely hope our people will take up with it. I have known the Society of Friends for many years. Your advice is the same as your ancestors long ago gave us. I thank the Society for their love and disinterested kindness, and for sending this Committee among us at this time. I know we are making slow progress in improvement, but you must remember that it is slow work to change a people who have been so long in ignorance. We thank you who have come among us for this visit.

"I have long been anxious that our people should adopt the civilized life; and it is my opinion the Indian can compete with the white man, and do all that he can. It is my great desire to convince our people that we must look to the land for support, and keep domestic animals and attend to them properly; so that our families may be well fed. It has been my desire that we should follow the example of the good white people; and though we have some bad men among us; yet the greater part of our people do as well as they can. I again thank you."

Another Indian, said :—

"I am glad to be permitted once more to see the Quakers. I have long been convinced that they are true friends to the Indians. What you have said to-day is a repetition of what the Society of Friends has always said to us. I fully appreciate and value it. You have ever advised us to be an agricultural people, and be industrious, and that the ground would produce for us the comforts of life, and having these we should

be happy, and thank the Great Spirit for all his blessings. It is true, that a person when employed in business is more likely to be kept from evil influences. You have advised us in regard to the welfare of our souls. You have told us of the great importance of this, and that we should earnestly look to it. I am convinced by my own experience that this advice is of more importance than any other; and I have reason to thank you for the counsel you have given our people. I desire you may be encouraged by viewing the improvements made among us. I hope to be grateful for them. I am now residing on this Reservation, [he formerly lived at Allegheny] and enjoy here the comforts of life, and it has been through the advice of Friends that I enjoy them. I hope the Committee in Philadelphia will be informed of this."

On the day following this Council another was held with the President, Counsellors and other officers of the Government, and many other Indians, in the Court House, a building erected by Indian mechanics, for the use of the Nation. The room is quite a large one, and was nearly filled by the natives. The President of the Nation, Henry Silverheels, opened the Council. Remarks were made by all the members of the Deputation embracing the subjects of education, farming, industry, temperance, &c., as well as religious counsel. The President and one of the Counsellors were recognized as having been the scholars at Allegheny, of one of the Friends on the deputation nearly 50 years ago, and it was cheering to see them useful and worthy men, occupying positions of honor and trust.

Having an opportunity of witnessing the transaction of some public business of the Nation, allusion was afterward made by the Deputation to the orderly and dignified manner in which it was conducted, and the desire expressed that all the National affairs might receive calm and judicious consideration, and be resulted under a feeling of their responsibility as legislators.

The President replied :—

"You have now all spoken and told us the object of your visit. What you have said is very true. For a long course of years your Society has rendered assistance to the Senecas. Our fathers and your fathers had intercourse with each other. They are no longer with us. Those now present are comparatively young men, but old enough to remember the friendly intercourse with your fathers ; they respect your Society. It is our desire that we may continue to cherish feelings of love toward each other. Your children and our children should love each other.

"One of your number now here was not only my teacher but the teacher of others also. I rejoice, as no doubt others do, that it was so, and it is right that we should feel a sense of gratitude that it was so.

"In regard to the several points alluded to in your address, I will remark : We think there is an improvement as respects education. Some time ago there was much opposition, but I am not aware that any oppose schools now. We shall endeavor to encourage the continuance of these schools, for we are satisfied it is the proper course for us to take in order that our children may obtain knowledge.

"We rejoice at your advice to our young men, to clear up and till the land. In this respect too, we think we are improving rapidly. Formerly you know our women labored in the field, but now this is superseded by the labor of the men. As an evidence of our advancement, we have held a fair, and to encourage our young men premiums were offered for the largest crops—I saw the potatoes which were exhibited, and for quality and size never saw them exceeded. We desire to encourage our people to be industrious, and to become good farmers.

"As regards the white people residing on our Reservation, they are increasing so fast around us that they are as it were crowding and crushing us. They have business with us, and there seems to be a necessity for it. Our people mix with them, and like their ways, and for this reason we cannot control the intercourse with them. It is our mind to try to educate our children so that they shall not be cheated by the whites. There remains nothing more for me to say except

that, as you are about to go to another Reservation, we desire you may be protected and preserved by Him who controls and watches all our actions."

The aged Indian, once a Chief, who spoke at the former Council, again addressed the deputation substantially as follows :—

"Brothers; It is not my wish to make you feel unpleasant, neither do I wish to offend my countrymen. But my desire is that you may understand our real condition. Doubtless you have heard that our Government has been changed. It consists now of a President, Clerk and Counsellors, in the place of Chiefs. The State of New York and the United States have made treaties prescribing under what conditions it shall exist. It is stipulated by these treaties that the President of the United States is to protect the New Government. The expenses of this government have increased. One year we found the amount very great, the next it was more, and the year following it was still greater. In consequence of this we became divided. Some of us thought if this state of things continued we could not endure the New Government. Those who felt so, asked where is the revenue to be obtained to defray the expenses of this form of government?

"It is for this purpose that we turn to the whites, and say we will let you rent land. Thus the whites have been induced to come on our lands and pay rent. The money flowed in, and the whites also flowed in. The Council has leased the Reservation to white people to bore for oil—the leases, old and new, are to run for 30 years or more. They stipulate that the white man may search for salt, iron, gold and silver; and whatever may be found is to belong to the lessee. Individual Indians have also leased land and improvements for the same reason, and according to my judgment the whites will overrun the Reservation, for there is no end to these expenses. Perhaps after awhile it will be said that the salary of the President must be raised even to $1000 a year, and the salaries of other officers also. We may thus incur another debt, and another batch of whites will be called in to pay it.

"Our condition and yours, as regards revenue cannot be compared. We have no trade with other nations. Your people

have, and you receive revenue from imports, &c. We have no such thing, and our property is not sufficient to support the present government by taxation, and we may come to the point when we shall have to divide, and one party say to the other you may enjoy your views, and we will enjoy ours. I claim your sympathy,—I entertain these views, but it may be because I am so ignorant.

"I believe in the doctrines of the Christian religion. The good Book tells us that any nation that forgets God will be destroyed; and that whatever nation receives, adopts and practices the Christian religion shall be supported. This is my view, and I believe it will be the case with those who adopt the Christian Religion. My desire is that we may remain the Seneca Nation as heretofore. I am anxious that our children should be educated in a knowledge of books, and that my people may learn the improvements in the arts and sciences. I will stop here."

The President said:—

"I will state in reply to the remarks about the government, that the question had been submitted to the United States and State of New York Governments, and both parties among the Indians have been fully heard by them, and both concluded to acknowledge the present form. This settles the question, for they will not admit of any other."

During the Council entire order prevailed, and much attention was given to what was said.

It is proper to remark that while Friends who are acquainted with the subject have not hesitated to approve the new form of government as calculated, if properly administered, to promote the best interests of the natives, they have scrupulously avoided becoming partisans in the controversy; endeavoring by gentle and conciliatory demeanor and language to moderate and harmonize the discordant parties; and there is cause to hope the dispute is gradually wearing away.

Since the visit of the Deputation to Cattaraugus, in-

formation has been received that the National Council has appropriated $500, toward building more comfortable school-houses in that vicinity, the Indians in the several districts being expected to make up among themselves the amounts required to finish the buildings.

The Oneida Indians

Are located about four miles South of Oneida Station, on the New York Central Rail Road. There are two settlements within a few miles of each other, one in Madison, the other in Oneida County. There are 205 Indians in the two settlements, viz.: 96 males and 109 females. Of these 87 are children, 47 being of an age to go to school. There is a school-house on each settlement, and the number of scholars is represented to be 77, which would indicate that they are not all the children of Indians. In 1846 the number of Oneidas in New York, according to the census, was 225; and as there are 82 of them living among the Onondagas, their present number is 287, which is an increase of 62 in 20 years. They own a large tract of land in Brown County, Wisconsin, where nearly 800 reside.

Those in Oneida and Madison Counties have but about 400 acres of land, which is held in severalty by a portion of them, some not having any land. None of their farms exceed fifty acres. The soil is good, and so far as the deputation could judge, the people generally were thriving and comfortable. Two of them had each raised about 1000 pounds of hops during the season of 1865, when the deputation was there.

These Indians have, according to the census, 225½ acres of land under cultivation. They raised in 1865, 268 bushels of wheat, 1680 of corn, 725 of barley,

1298 of potatoes, 13,850 pounds of hops, and made 5400 pounds of butter. They had 55 horses, 264 cattle, 65 swine and 101 sheep.

Nearly all those Indians residing on the two settlements are in connexion with the Methodist Society; they have a comfortable meeting-house in good order, and Thomas Cornelius, one of them, at whose house the deputation was kindly entertained, regularly officiates as their minister. He appeared to be highly and deservedly esteemed, manifesting religious concern for his own best welfare, and that of his people.

The deputation held a council at each settlement, which were well attended, and satisfactory. In reply to the address made, four of the principal Indians spoke. Thomas Cornelius said :—

"He was very thankful to his Heavenly Father, and felt very happy in seeing the Friends and hearing the good words spoken by them. They have laid before us the importance of loving God, so that we may be blessed by Him, and prepared to leave this world. They are very kind to be thus interested for us, and laboring for our good. There is one thing our forefathers have left with us, which is that our Quaker Friends advise us what is best for us, so that we love those who are now with us. I wish we may all attend to what they have told us, and that when we leave this world we shall always be in happiness hereafter."

Another Indian said :—

"We are glad and thankful you are here, and feel satisfied with the good advice you have given us. You say you feel love for us—may we continue to love each other. We are satisfied you love us, for you give us good advice, both for this world and for that which is hereafter.

"I have been looking back 30 years, and I find your people were very kind to us, and gave us instruction how to work. We have long been accustomed to look up to you, and shall be glad to hear more of your voice. We desire that our children

may feel love to you. We are thankful that you do not give us up, but come and visit us, and encourage us to labor for ourselves. We are indebted to you, for what we have gained has been in consequence of your good advice to our fathers. We do not now so often see your kind people. We shall try to do what you say, for there is nothing better for us. We think the Lord has sent you to us, and we shall remember you in our prayers to Him. I hope the Lord will bless us and you, and that we shall meet in the kingdom of Heaven."

Onondagas.

The reservation of these Indians is about six miles south of Syracuse. It contains about 7600 acres, of which 2063 are reported to be under cultivation, and in 1855 two-thirds of this is stated to have been rented to whites, a considerable part of which is still in their tenure. There are 150 male and 168 female Indians residing on the Reservation, who hold the land in common. Their government is by Chiefs, of whom there are 29. About one-third of the tribe are Methodists. The others cling to the superstitions of their forefathers, and are said to hold that it was never designed by the Great Spirit that they should be taught from books. The Chiefs are nearly all of this class, and the Christian part of the tribe charge them with not being favorable to improvements. The income derived from the lands and a valuable stone quarry, leased to white people, constitute the National resources, being about $600 per annum, all of which is disbursed by the Chiefs. There are two good frame meeting-houses, with cupolas, painted white, and in good repair, one occupied by the Episcopal, and the other by the Wesleyan Methodists. A white preacher officiates in the former and an Indian in the latter. Three other natives at times preach in their own language. There are about 85 children of an age to go to school, and 30 of

them attend at the only school on the Reservation, which is taught by the white minister.

These Indians are represented as having 40 frame houses, 32 built of logs, 9 of plank, and 2 block houses; some of these are convenient and well built; in 3 of them the deputation saw carpets on the sitting-rooms, and the other usual articles of furniture. The owners of these were prosperous farmers, having all the appliances for comfortable living, and the deputation were told that others of them were quite thrifty. Some, for want of being industrious and provident, have few of the comforts, and others scarcely the necessaries of life.

The census returns for 1865 show that they had 59 horses, 137 cattle, 246 hogs, and raised last year 1107 bushels of wheat, 3219 bushels of corn, 1217 bushels of potatoes and 96½ tons of hay.

The Superintendent of the Public Schools states:

"Their number is decreasing. They are far more apt in acquiring the vices of their white neighbors, than in learning their virtues. Their proximity to a large city with its incentives to dissipation and vice, has done them much harm, and these influences would have been more disastrous but for the countervailing influences of schools and missions among them for the last 19 years."

The Christian part of the tribe are desirous to make improvements, and would be glad if the land was held in severalty, but a large number are not prepared for this measure.

The deputation held a council with them, at which about 41 men and 10 women were present. After listening with attention to the remarks of the visitors the principal Chief made a lengthy reply, in the course of which he said:—

"Your forefathers and my forefathers joined in a bond of

brotherly love to assist each other. Your people acted with a good will when they assisted our people."

After some consultation with the other Chiefs he proceeded:—

"We have fully agreed to commence the education of our children, and to encourage our people to be industrious, and to work the land. These things we think very important and worthy of our greatest attention. You are aware that it is more than 40 years since your forefathers and ours consulted together. Our forefathers then thought they were a large and powerful nation, and they did not expect to require the aid of their pale faced brethren. The person your people sent came and lived among us, and taught our people how to work, and they learned a little at that time. You see that things have moved on since that time. We then had not one among our people who could read and write in the English language. Now we have many—you want us to school our children, and we would desire you to assist us in doing this, as far as may be necessary. Friends and Brothers, the Council accept with grateful hearts the kind instruction you have imparted to us.

"When your people put forward their efforts for us they furnished ploughs and other farm implements—we hope you will continue to assist us in that direction, and when you see the effects of your care for us, you will be glad. Those who have gone before us attended to your advice, and we have concluded to do the same, that those who come after us may enjoy the fruit of your labors. We have no intention to leave the graves of our forefathers. I certainly do not intend to leave until death removes me to the Spirit Land."

One of their principal men, a Methodist, remarked:

"We Christians are very anxious that our children should be educated. Those of the other party do not think it important that their children should be educated in the English language. I have noticed in other tribes, when they are educated, they become industrious, and this is the reason why we want our children educated in the English language, so that they may become as respectable as their white neighbors. We perceive that when they are educated they keep their houses clean and

tidy, and this is another reason why we want our children educated. There are many among us who regret that they were not educated when young. I blame my father for not giving me an opportunity to be educated, and so it will be with our children if the old men do not consent to have them taught—they will blame them for it. I therefore approve of the remarks which have been made, and feel that it is important we should encourage the children to go to school. My children read the Bible, and it is a great satisfaction to me that they are able to do so. I would be glad if all our children were able to read it.

"I am very much in favor of dividing our land so that every one should know and hold his own. The Chief has spoken of always living here. If this is to be the case, it is important that each one should have his land separate. I have long thought it would be better to divide it among the people. We should stop selling wood, and if the land was divided each one would take care to preserve his own. There is a large number of brush lots that might be cleared and tilled. But as it is now, if any one attempts to clear up a brush lot some body comes forward and lays claim to it, and the man cannot go on and improve it."

Another Indian said:—

"I rejoice exceedingly to meet these kind Friends. They have come a great way to speak to us, out of interest in this people. Impressions have been made on our minds which are for our welfare here and hereafter. My earnest desire is that we may accept their advice, and that all our children may become acquainted with the English language. I am very thankful for your counsel. I perceive the letter you have read from your Friends in Philadelphia, alludes to the Indians making progress in civilization. It was through the kindness of your Friends that we have been able to make the progress we have. There are a great many children among us that speak the English language, and we know when they get acquainted with it they get more light, and it shows us too that they are susceptible of learning."

Another observed:—

"I will say to you, brethren, that it is in the providence of our common Father we meet to day. Your object in visiting

us poor needy Indians is that you may impart something for our welfare. I have heard a great many persons who have visited us, but I never heard any that imparted the kind instructions you have. My remarks I direct to the last speaker among you, as he said more that relates to our spiritual welfare. I am endeavoring to steer my way through this world, hoping to arrive safely in heaven. There has been a good deal said about education. I will put forth all the influence I have to push forward the improvement of our nation."

At the close of the conference the Indians took leave of the Deputation in a cordial and affectionate manner.

The St. Regis Tribe.

These Indians appear to have come from Caughnawaga, near Montreal, and to be a part of the seven nations of Canada. They settled on the south bank of the St. Lawrence River about the year 1760, under the direction of Anthony Gordon, a Jesuit priest. At different times between 1796 and 1845 they parted with more than ten thousand acres of their land, and have remaining 14,030 acres, lying partly in Canada and partly in the State of New York, comprising several Islands in the St. Lawrence; one of which, Cornwall, is said to be six miles long and upwards of a mile wide, the soil being of excellent quality. Portions of the lands belonging to the tribe are leased to white people by virtue of an act of the State of New York passed in 1841.

The village of St. Regis, called by the Indians Akwis-ses-ne, consists of about 100 houses, a few of which are of frame of quite respectable appearance; the rest are built of logs. The line dividing Canada from New York runs through it: 785 Indians belong to the Canada, and 677 to the American side. The former receive an annuity of $2 each, the latter $4 each. They hold

the land in common. There are 265 children, and only two school houses. The American part of the tribe is required by a law of New York to elect annually three trustees to have the general charge of public affairs. These elections are often conducted with much spirit, the Indians being divided chiefly on the propriety of leasing their lands. By the consent of the chiefs and trustees, a man may be transferred from one side of the line to the other, or Indians from other places may be admitted to the rights of either side, but this is not often done. A woman loses her rights in one party by marrying a member of the other, but acquires for herself and children the usual rights of females in the party to which her husband belongs. Families of either the American or Canadian party may reside on the land of the other, without losing their rights in their own band.

Although the law recognizes no individual rights in the land, custom has sanctioned, in this as well as in the other New York tribes, the holding of lands for the exclusive benefit of families, and these rights are bought and sold among themselves. Any Indian may consequently appropriate for cultivation so much of the wood-land as he chooses, provided he clears and occupies it, and the improvements on the land he thus takes up, he may rent to others of the tribe. Indians may pasture upon the uninclosed land as many cattle as they please, there being no limitation as to number; and it is said white people frequently hire the privilege of pasturage on the common, paying the chiefs or trustees a small compensation for it. Every Indian of the tribe may cut as much wood on the Reservation as he wants for his own use, or desires to sell, and within a few years large quantities have been disposed of. Sim-

ilar regulations are in operation among all the New York Indians who hold their land in common, though of later years it is said the chiefs or other officers on some Reservations, endeavor to control the cutting of wood more than formerly.

In the American portion of the village there are 83 houses, viz: 13 frame, 68 log, 1 brick and 1 stone. They are represented to have raised in 1865, 831 bushels of wheat, 1528 bushels of corn, 280 of barley, 3760 of potatoes, and 772½ tons of hay. They have 119 horses, 188 cattle and 181 hogs.

On the Canada part of the village of St. Regis there is a house used as a Roman Catholic place of worship. Many of the natives attend there, and are probably more or less influenced by the teachings of the priest, who is paid by them a salary of about $200 a year in money, besides being furnished yearly with 25 cords of wood and 3½ tons of hay. There are a few of the Indians who profess with the Methodists, and have a comfortable meeting-house.

There are 2 taverns and 2 stores in the village, all kept by white persons, and it is understood that intoxicating liquors are sold to the Indians at all of them, in defiance of the laws of New York and the remonstrances of the Chiefs. The deputation saw sorrowful evidences of the effects of intemperance, and earnestly entreated the Chiefs to renew their efforts to check it. They also advised them to live on their farms, and not in the village. Some, however, who live in the town, only cultivate enough land to raise vegetables, and rely for a living on hunting, fishing, rafting and piloting; which often yield a scanty and precarious subsistence, and expose them to temptations, to intemperance and other vices. The quality of their

land is good, and if they could be induced to cultivate it there is no reason why it should not yield them an ample supply of the necessaries, and also the comforts of life.

The deputation held a council with them, which was attended by about 50 men and women, and endeavored to impress upon them the necessity of becoming more interested in the improvement of their condition, by tilling the soil, educating their children properly at home, and sending them regularly to school, and by avoiding and suppressing intemperance:

When the deputation closed their remarks, an aged Indian said:—

"I am very thankful to you for your advice, and thankful to God that you have come here to give us such advice, who know so much less than you do. We will try with all our might to do just as you say. We are very glad to see you. There are not many come among us, to give us good advice."

The Chief, Tanankowa, said:—

"Brothers: I am very thankful for your advice. What you have said is true. Those who have children should train them so that they will know how to behave themselves. Those young people who have parents ought to be very happy that they talk to them, and advise them to be good. What you have said about the use of ardent spirits is correct. When a man becomes intoxicated he abuses others—he has no sense to do good, but will do all he can that is wrong. Though I have authority on the Canada side, yet I have not power to stop them from drinking. I have tried to prevent them; and regret that some of them are as they are. I thank you for your kindness, in coming to see us: we are a great way off from where you live."

Another Indian remarked:—

"The advice you have given us is all good. We don't feel any objection to any part of it. But we feel sorry that we are as we are. You speak about educating the children, so that they

may be benefited by it in future time. Quite a number of us have thought, and talked a good deal about it; and have made up our minds that our children cannot be made good scholars here, as there are not enough white people to assist us."

After further remarks on the difficulty of educating the children, and the importance of the State of New York appropriating money for educating a few of their children to prepare them for teachers; he concluded with saying:—

"I am thankful for your kindness, but I do not think it would be of any benefit to Indian children to have a school here."

One of the deputation suggested that if some of the older and influential men would go frequently to the school, and encourage the teachers and children, and manifest an interest in it, perhaps some of the difficulties spoken of would be removed.

To this the Indian replied that, "as they did not hire the teachers, they had to take such as were sent to them, and these had been very indifferent, which had discouraged their people from sending their children to the school, or feeling much interest in its support."

On the conclusion of the conference, the deputation left St. Regis to visit the

Tuscaroras.

Here they were kindly received and entertained by an influential Indian.

The Reservation is situated about 7 miles N. E. of Niagara Falls. The tribe was once numerous and powerful, and came originally from North Carolina. It was adopted by the Iroquois, and in the year 1712 became the sixth member of that confederacy. They possessed no land in their own right, but in 1797 the Senecas gave them a square mile of land, in Niagara

County, New York, to which the Holland Land Company added two more. They afterwards established their claim to the land they formerly occupied in North Carolina, and the proceeds of its sale were placed in the United States Treasury, in trust for their benefit. In 1804 they purchased of the Holland Company 4329 acres of land for $13,722, making the area of their tract 6249 acres, which is still held by them.

The tribe numbers 326, viz.: 146 males and 180 females. They have 71 dwelling houses, viz : 27 frame, 42 log, 1 of stone and 1 plank house. Some of these are very comfortable well built tenements, a few are well painted, and the ground around them neatly enclosed. They have 3372½ acres of land under cultivation, and in 1864 raised 3471 bushels of wheat, 4184 bushels of corn, 1468 bushels of potatoes, and gathered 541 tons of hay. Their stock consists of 122 horses, 308 cattle, 217 swine and 54 sheep.

They made also 1296 lbs. of sugar, all which indicates industry and thrift. The soil generally is of good quality and well farmed, and the fences are in good condition. In proportion to the whole number there appeared to be among them more prosperous energetic farmers than on any other reservation.

The principal Chief, and the host of the deputation, informed them that he cultivates 220 acres of land. He has 1000 apple trees in his orchard, as many peach trees, and 200 pear trees.

In 1865 he sold 100 barrels of apples and retained 50 more for his own use. He had 12 cows, 8 horses, and a full supply of agricultural implements, including wagons, carts, &c. He sold in 1864-5, between 400 and 500 bushels of wheat, and hay amounting to about $1000. Three German laborers are constantly employed to assist

him in the farm work. He lives in a neatly built and commodious frame house, which is well furnished; and his barns and out buildings were generally capacious and in good order. He said, "When I commenced business, I had nothing but my hands." He is now about 56 years old.

Most of the Tuscaroras profess with the Methodists and Baptists. There are two meeting-houses, two school-houses, and a council-house, on the reservation, also a large building formerly used for a Boarding School, in which a white female resides, who teaches a day school. There are 113 children reported of an age to go to school, of whom 85 attended.

In the appendix to the census it is stated that meetings are held every two or three months, under the direction of the chiefs, to promote temperance, purity of morals, education and industry. At these meetings there is always music from a band employed for the purpose; and speeches are made in support of the objects in view. It is said in the same account that all these Indians profess a belief in the Christian religion. There is a Library belonging to the tribe, and they have an association denominated "The Tuscarora Mutual Improvement Society," which meets during the winter season, receives reports from members on subjects of general interest, debates questions which are brought before it, and listens to speeches made on different topics.

In 1841, a law was enacted prohibiting the introduction of intoxicating liquors into the settlement on pain of forfeiture, and in 1847 dancing was interdicted as being injurious to the morals of the young.

The regular monthly meeting of the Society above alluded to, occurred during the visit of the deputation,

and they were requested to attend it rather than to call a special council; with which they readily complied. There were about 70 men and women present. The proceedings commenced with singing a hymn, and prayer by one of the Indians; after which opportunity was given the delegation to make remarks: These related chiefly to the subjects of temperance, education and industry; and the many evidences of improvement obvious among them were adverted to as encouraging signs of progress in the right direction.

One of the principal Indians replied in an address in English, welcoming the deputation, and expressing their pleasure in the visit: the cordial and very friendly manner in which they took leave at parting, evinced the sincerity of their feelings.

Tonawandas.

By the amended Treaty of 1842, the Buffalo and Tonawanda Reservations were unjustly disposed of to the Ogden Land Company. The Tonawanda Chiefs did not sign either the original treaty or the amendment, and they resisted the transfer of their land. Much litigation ensued; and in 1859 another treaty was made with them, by which they parted with 5000 acres of their New York Reservation, leaving them 7000 acres which they now occupy. It is considered as some of the most fertile in the State, and well adapted to the growth of wheat.

According to the last census there are 656 Indians on the reservation, of whom 311 are males and 345 females. The children number 285, and of these only 84 are reported to be going to school. There are 2 school-houses, 119 dwelling-houses, viz: 18 frame, 38 log, 5 built of plank and 58 shanties. It is represented that there

are 2006 acres of land under cultivation, that they raised in 1865, 2004 bushels of wheat, 814 of corn, 3161 of potatoes and 261 tons of hay, and made 575 pounds of sugar. They have 95 horses, 223 cattle, 295 swine and 152 sheep.

There is one Meeting-House on the Reservation, which is used by those who profess with the Methodists.

The Council held here was attended by a large number of men and women. After the deputation had closed their addresses, in which the Indians were encouraged to use greater efforts for the education of the children, the improvement of the land, and of their moral and religious condition, the principal Chief, replied :—

"We have not made as much progress as we ought to have made. Other bands have done better than we. We admit that we do not made as much progress as other Indians residing in this State, and we think we see the reason of it. The chiefs of this band would not let our land go, and they spent a great deal of money to save it. We were fighting for our land over 21 years. This has kept us down. It discouraged us from working, for we did not know whether we should live here a year or not. We were constantly expecting to be removed from our homes. Since we found that we are going to live here, our people generally have improved considerably. The Chiefs, as the teachers of this band, tell the young men to cultivate the land, and for some time past we have worked. We have improved our roads, and we have improved other things as much. We understand you have been sent to see our improvements in agriculture and other things. The great desire of the chiefs is that our young men should cultivate the land, and our young women should improve in the care of our houses. We know this is the way to get on comfortably ; and some among us are getting on and doing as the whites do in these respects.

"We understand that Friends in Philadelphia meet to consider about the affairs of the Indians, and have done so a long time. This day is the first time we understood such things were going

on. The chiefs of this band did not know that our white brethren even thought of us. We are very glad that our friends have been sent to this reservation.

"Our schools are of the lowest class, and when our children go to them they cannot learn much. We do not ask assistance to school all our children. Other tribes have assistance, but we have none. For this reason we are glad that our Friends from Philadelphia have come to see us—we believe you desire our welfare. From the remarks we have made you will see we are poor. We desire your help. We will do as other Indians do, and ask our white friends to help us educate our children properly. We shall be very glad and thankful if they will assist us to educate a few of our children, so that they can get a really good education. Our own schools as far as they go will prepare them for going into higher schools.

"Our chiefs are trying to get a law passed by the Legislature of New York, to establish a Boarding School on our reservation, so that our children may get a better education. If the Legislature grants it, the chiefs will appropriate some money out of the national fund to help support it. We state these things because we desire you to help us to carry the bill through. We have sent one petition to the Legislature, and we intend to send another; and we want your help, for which we shall be very thankful.

"I will make a few remarks on another subject. You say you want us to be good people. You desire us to look to eternity, and be good. On this reservation there is a denomination of Christians who want to go to Heaven, and there are a few here who do not look to such things, and they are strong heads. We understand that it will be our best policy to become a good people. I think our grand children will become Christians, and the old thing will be done away with. This is all I have to say."

The above abstract of this interesting speech conveys a good description of the present condition of this band of Indians. The attention given by the audience to the addresses of the deputation evinced a lively interest in the different subjects spoken of, and the council closed with kind and cordial feelings.

Since the First month of 1866, the tribe has appro-

priated $3000 out of its annuities and 100 acres of land, for the purpose of erecting the proposed Boarding School, and have again petitioned the Legislature of New York for aid in their laudable efforts. The white inhabitants of the vicinity have seconded this application.

Shinecock Indians.

This Reservation is located on a neck of land in the South East corner of Long Island, which is surrounded on three sides by Shinecock Bay. They once held a considerable tract of land, but the Chiefs parted with it for a mere nominal compensation, and after the proceeds were spent, the tribe being likely to suffer from want, the purchasers leased it to them for 999 years, reserving certain privileges as rent. From this arrangement much litigation arose; and though the land was of little value for farming, both parties desired to have the control of it. About 5 years ago an agreement was entered into by which the Indians relinquished to the whites all their claim to about 3000 acres, and retain for their use about 640 acres, one hundred of which are marshy land. Twenty-eight families reside on this tract, comprising about 147 persons, of whom 20 were absent at sea during the visit of the deputation; there are 58 males and 89 females. Many of the grand-parents of the present generation married colored persons of African blood, and most are descended from these, yet but few have much darker complexions than Indians generally.

Owing to intemperance they are represented to have been formerly in a deplorable condition, living in poor wigwams and obtaining a very scanty subsistence. They were in the practice of binding out their children to white people to serve until they were 21 years of age.

About 1828 or 30 the temperance reform was introduced among them, and the Legislature of New York made an appropriation to educate the children. A great and salutary change was soon produced. The Indians are now generally sober, moral and industrious, cleanly in their persons, and comfortably dressed. All their houses are frame, some of them cost from $400 to $700, and generally have several rooms, and are supplied with the ordinary articles of furniture. They are more neatly kept than is usual for Indians. Small patches of corn, oats, potatoes and other vegetables are raised, and a few bushels of wheat, but not an adequate supply for all. Each family has 2 or 3 pigs, and there are 6 horses and 10 cows in the settlement. Those who own horses have vehicles also.

The principal support of these Indians is drawn from the Bay where they procure large quantities of clams, oysters and fish. Many of the young men engage in the whale-fishery, and evince much skill and capacity, for which they are promoted to lucrative stations on board the vessels. It is said they often return from these voyages with balances of from $500 to $1000 due them, and sometimes even larger amounts. One young man said he made $3000 in one of his voyages.

With part of this money he built himself a good two storied house, at which the deputation were quartered. The rooms were well furnished, and neatly kept—the parlor was carpeted, and had in it a sofa, rocking-chair, a clock, a table spread with a variety of books, &c.

A few of the tribe have laid up some money, but in general they are not very economical or provident. The land requires manure to make it produce well, and few have the money wherewith to purchase it—hence they do but little farming, for much would not be remune-

rative. About 300 acres of it are enclosed for pasturage, most of which is hired out, and the rent applied to the general purposes of the tribe.

They elect two Trustees annually, whose duty it is to allot the land for tillage, to those entitled to use it. As the population changes frequently by the return of those who have been at sea, the allotments are often altered, and the liability to this makes it uncertain whether the portions assigned can be held for more than a year, which discourages fencing and fertilizing, and is a disadvantage to the farming interest.

For about four months in the winter a school is taught by a white man, and by a female for about the same time in the summer.

The deputation were gratified to find these people so orderly and moral in their habits, and so respectful and courteous in their behavior to each other. Most if not all the adults are professors of religion, and have two places of worship for different denominations. All speak the English language, and with the exception of ten can read and write. They converse fluently and sensibly on general subjects, and appear to be persons of good understanding. Many of them evinced a lively concern for their spiritual welfare, and appeared to be quite familiar with the Holy Scriptures, but some were endeavoring unprofitably to pry into mysteries which it has not pleased Divine goodness to reveal, and which it is unnecessary that man should know.

They appeared contented with their allotment and grateful for the many privileges and blessings they enjoy; and the visit of the deputation was spoken of as one of the favors to be thankful for. Although divided in opinion on some religious subjects, they did

not seem to be shy of one another, or to entertain any unkind feeling toward those who differed from them; the members of one denomination attending the meetings of the other, and participating in the religious exercises.

They showed the deputation much kindness, and expressed their satisfaction with their remarks on the right domestic and school training of their children, and other subjects.

One of the men replied by saying:—

"It is a very important subject, and all ought to take heed to the advice given them, for a great responsibility rests upon parents. I desire the prayers of those I address that I may be found faithful in the performance of my duty. I am very sensible of my deficiencies. Sometimes I correct my children too little, and at other times too much. But I desire to do my duty to them, and I hope my brethren and sisters will be concerned to do theirs."

The whole number of Indians in the State of New York according to the census of 1855, was 3934, and by the census of 1865 it was 4972, showing an increase of 1038 in ten years, which is 27 per cent.

The value of their improvements, stock, implements, &c., in 1855, is put down at $240,604, and in 1865 they were valued at $348,000, being an increase of $107,496, which is an advance of 47 per cent. on the previous valuation, and exhibits an encouraging progress.

The speeches made by the Indians to the deputation have been freely used in this account, in order to give their own views both of their wants and their progress, as well as of the subjects on which they differ. Their differences arise chiefly from the opposition which some feel to a departure from their old superstitions and

habits. As these give way and are abandoned under the influence of education, some of this class object to sending the children to the schools. The adoption of the principles of Christianity of course extinguishes the old religious observances to which some cling with great pertinacity. But it is obvious that these are becoming weaker in their hostility to the new views, as they style them, and the steady progress of improvement will doubtless gradually wear it out.

The divided feeling among the Senecas at Allegheny and Cattaraugus respecting the new form of government probably grows out of the same causes, combined with some motives of interest, but we trust the advantages that will arise from the new form, if faithfully administered, will in time surmount these prejudices.

Leasing their lands to white people in almost all cases operates injuriously upon the morals of the Indians. Many of the whites who rent are of a rough and low grade, and the unavoidable association with them creates a familiar intercourse which leads to the adoption of their manners. The Rail Roads and Stations on the Allegheny Reservation greatly increase the evils which proceed from this cause; and it must continue to operate so long as the Indians are located around and near the villages.

Notwithstanding the obstacles and discouragements which attend the efforts for improving the condition of these poor people, the facts disclosed by the foregoing abstract of the report of the deputation show that it has been much ameliorated since the commencement of the labor.

Some may think there ought to be greater evidences of progress, considering how much has been done for

them, but we should bear in mind, that the transition from a barbarous to a civilized state is necessarily slow. We are not aware that among the aboriginal inhabitants of any country, it has ever been otherwise. In treating with such, the strong prejudices and superstitions incident to ignorance, and the example and teaching of their forefathers have to be overcome, the hereditary disinclination to obtain their living by patient toil is also to be surmounted, as well as their reluctance to learn the English language. Never having enjoyed the advantages which education confers, it could not be expected they would immediately appreciate the benefit it would be to their children; consequently, efforts for the instruction of the young are thwarted by the indifference of the parents and their unwillingness to send them, or to keep them at school. Never having been restrained from the indulgence of their natural propensities themselves, they do not feel the necessity of restraining their children, and they consequently grow up, with little if any right parental control, and when obliged to provide for themselves, their exertions are not steady, but influenced by the necessities of the day, with very little concern for the future.

Yet, notwithstanding these obstructions and counteracting causes, we see that within a period of two generations, through the adoption of the principles of Christianity by many—the influence of the schools so liberally established by the State of New York, the efforts of benevolent individuals and other causes, there has been a marked improvement in their social habits, and much progress is apparent both in the variety and amount of the comforts and conveniences of civilized life which many of them enjoy.

In view of the change which has been made, may we not hope that the most trying period in their transition state has now passed, and that hereafter their progress will be accelerated by the effect of the examples among themselves of purity of life which vital Christianity produces, as well as that temporal prosperity which is induced by patient industry, guided by virtue and intelligence.

We think the foregoing pages clearly show that although the Indian is jealous of his rights, and resents any attempt to infringe upon them, or to deceive or defraud him; he is not only susceptible of the influence of kind, gentle and generous treatment, but long retains and transmits to his posterity a lively and grateful sense of disinterested benevolence.

The strict justice, the large philanthropy, and the Christian example which our forefathers endeavored to show forth in their intercourse with the natives procured for them the confidence and control which they used so advantageously for these down-trodden and injured people; and we see from their own speeches that this influence and control is not lost to the Society of Friends.

If we turn to the history of much of the public and more private dealings with the Indians, we shall find them stained by fraud and bloodshed; and as violence and coercion have signally failed to accomplish the desirable ends of civilizing and Christianizing them, as well as in securing peace and harmony, would it not be well for government and its officers to try the effect of just and pacific measures; to substitute for the sword the benign and winning persuasion which flows from the spirit of the Gospel, and teaches us to do to others as we would that they should do to us.

We cannot but earnestly desire that those who are associated with the aboriginal inhabitants of our country, whether in an official capacity or otherwise, may show forth a consistent and upright example as Christians, actuated by a spirit of forbearing tenderness and love; may pity them in their weakness and ignorance, and labor to enlighten and assist them; may patiently bear with their superstitions and prejudices, and deal kindly and gently with them, as persons suffering under many and sore disadvantages from which we are happily exempt, and who therefore have strong claims on our charity and sympathy. We believe such a just, merciful and considerate line of action would gradually soften and meliorate the wild and untoward dispositions of the Indians, strengthened by bad examples and manifold provocations; would imbue their minds with higher and better motives and aims, draw them into closer and more enduring alliance with their white brethren; and through the power of Divine grace prepare their hearts to receive and practise the holy religion of our adorable Redeemer, which ever leads its sincere and obedient followers to promote, and to carry out in life and conversation, the purport of the heavenly anthem which ushered in his blessed advent; Glory to God in the highest, on earth peace, and good will to men.

THE END.

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